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The mystical divinity of
Dionysius, the Areopagite

THE

MYSTICAL DIVINITY

OF

DIONYSIUS, THE AREOPAGITE

WRITTEN TO TIMOTHY

TRANSLATED BY DR. JOHN EVERARD

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THE MYSTICAL DIVINITY

OF

DIONYSIUS, THE AREOPAGITE

WRITTEN TO TIMOTHY

TRANSLATED BY DR. JOHN EVERARD

TO WHICH IS ADDED:

"Some Grave and Notable Sayings" translated from the Latin, and a few items concerning the translator

ALSO:

Items "Relating to Dionysius"

AND A

Preface to "Mystical Divinity"

Translated by the Rev. John Parker

PHILADELPHIA
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N. W. Cor. 18th and Ridge Ave.
1926

CONTENTS

PAGE

RELATING TO DIONYSIUS vii

PREFACE TO MYSTICAL DIVINITY xiii

THE MYSTICAL DIVINITY

CHAPTER I.

What the Divine Mist or Darkness is 1

CHAPTER II.

How we must both be united, and render praise to Him that is the Cause of all things, and above all things 8

CHAPTER III.

What speeches of God are affirmative, and what are negative 10

CHAPTER IV.

That He that is eminently the Cause of all sensible things, is yet no sensible thing at all 15

63-14

CHAPTER V.

That He that is eminently the Cause of all intelligible things, is none of those intelligible things 17

LETTERS OF DIONYSIUS

I. To Gaius Therapeutes 20
II. To the same person 21
III. To Dorotheus Leitourgos 22
IV. To Titus, Hierarch 24
V. To the same person 29

SOME GRAVE AND NOTABLE SAYINGS

Translated from the Latin by Dr. Everard
Prefatory, by the translator 34
Translated Sayings from the Latin 35

A few Items concerning Dr. Everard . . . 44

RELATING TO DIONYSIUS

The treatise on Mystical Divinity, offered in the pages which follow, is the most precious document of the Dionysian heritage. Profound, fundamental and true for all time, it should be known intimately by all who seek the crystal waters of Living Faith.

Though we know nothing of the man who is called Dionysius, the Areopagite, except the few references he has made to himself and his contemporaries (and history cannot help us), he stands at the fountain head of Christian Mysticism: reflecting what was the best and noblest in the spiritual thought of the Old World Philosophy, re-expressed in the Light of Christ.

Mysticism throughout the Middle Ages drew from this Dionysian fountian, it passed into Scholasticism, fusing Neo-Platonism with Christianity, and after the Reformation became through Jacob Boehme and the succession of Protestant mystics, the heritage of the Living Present. And it is bound to be an enduring heritage, for it contains a profound philosophy of transcendental experience which will tinge Christian thought of the future as it has that of the past. As the test of time and the fire of criticism have not impugned its truth, it is necessary to suppose the writer drew from his own experience of Reality.

From the time when the Writings of Dionysius became known, and in spite of strenuous opposition, they rapidly became the inspiration of spiritual thinkers in the Eastern Church.

In the 9th Century they were first translated into Latin by John Scotus Erigena, and at once became a dominating influence in the West. Many other translations followed together with innumerable Commentaries by the most eminent thinkers of the time, among whom were such as Hugo of St. Victor, Albertus Magnus, Thomas Aquinas, and Dionysius the Carthusian. "Bonaventura is saturated with their influence and so are also the great German mystics Eckhart and Tauler." The Dionysian influence on scholastic theology is enormous and it is said that "If these important documents had by any chance been subsequently lost, they could have been verbally recovered not only from the endless quotations of mediaeval scholars in general, but even from the citations of a single one of them—Thomas

Aquinas himself, the supreme systematiser of Latin theology."

"Dionysius avoided the special heresies or pitfalls of Mysticism—Pantheism on the one hand, Nihilism on the other. Even in his over-refinements of definition of "the One," it must be remembered that the subtleties of the Greek language made possible to the theologian expression of thought for which Latin is cumbrously inadequate and of which English is incapable.

"In any case, his attempts to convey how infinitely the Being of God surpasses the utmost efforts of human comprehension, are to be preferred to the anthropomorphic literature of the present day." "It was Dionysius," says the Rev. William. K. Fleming, "who more than any other taught the *Via Negativa* as the true way of approaching God. This was nothing

new. The process of arriving at the Divine by abstraction, by stripping away from the mind all human ideas as to aspects, virtues, or qualities, had been familiar to Clement of Alexandria, with his soul's "*apathy*" in communion with God, and to Basilides who taught it in an extreme form stamped with Augustine's approval, that 'we must not even call God ineffable, since that is to make an assertion about Him'." "Dionysius teaches the *Via Negativa* by this beautiful analogy: 'Truly to see and know Him is by the abstraction of all that is natural; as those who would make a statue out of the natural stone *abstract* all the surrounding material which hinders the sight of the shape lying concealed within, and by that *abstraction* alone reveal its hidden beauty'."

"The expressions 'the Divine Dark',

the 'super-luminous gloom of silence', 'this most luminous darkness' in which 'we desire to abide', appear in Dionysius, and became common with his successors. This 'super-essential ray of the Divine Dark' must be found with the 'eyeless mind'. In other words, communion with the One who is above nature and knowledge must be by supernatural contact, beyond ordinary modes of consciousness, that is, by the Ecstasy. This, is described in Chapter i. of the 'Mystical Theology'.

NOTE: It is hoped that in the absence of any accesible edition of the "Mystical Divinity," the present one will serve a very useful purpose, and lay open to many a very rich storehouse of precious thought. Convenient to carry, from its small compass, it can be read many times with increasing profit.

Dante Alighieri in "The Divine Comedy," thus refers to Dionysius:

"These once a mortal view beheld. Desire,
In Dionysius, so intensely wrought,
That he, as I have done, ranged them; and named
Their orders, marshal'd in his thought. From him,
Dissentient, one refused his sacred reed.
But soon as in this heaven his doubting eyes
Were open'd Gregory* at his error smiled.
Nor marvel, that a denizen of earth
Should scan such secret truth; for he had learnt
Both this and much beside of these our orbs,
From an eye-witness to heaven's mysteries."

* Gregory the Great.

"As ignorance separates deluded souls from the light, so the presence of the Divine Light, collects, unites, perfects, and delivers from ignorance and error, all that are enlightened by It. It converts them to the Truth, reducing their various imaginations to the standard of pure and simple Truth, and fills their souls with pure and uniform Light." —*Dionysius.*

PREFACE TO MYSTICAL DIVINITY

Mystical Divinity is like the ladder set up on earth whose top reached Heaven on which the angels of God were ascending and descending, and above which stood Almighty God. The angel ascending is the "negative" which distinguishes Almighty God from all created things. God is not matter—soul, mind, spirit, any being, nor even being itself, but above and beyond all these. The Angel descending is the "Affirmative." God is good, wise, powerful, the Being, until we come to Symbolic Divinity, which denotes Him under material forms and conditions. Divinity prefers the "negative" because Almighty God is more appropriately presented by distinction than by comparison.

—Translated by Rev. John Parker.

"As the visible light directs, governs, and fills the visible world: so the incomprehensible and heavenly Light, fills and enlightens all heavenly spirits. It also purifies the soul from darkness and error, and brings it into communion with the Light of God."

—Dionysius.

THE

MYSTICAL DIVINITY

OF

DIONYSIUS, THE AREOPAGITE

WRITTEN TO TIMOTHY

CHAPTER I.

What the Divine Mist or Darkness is

O TRINITY! That art above Essence, above God, above Goodness, the Governor of the Christian's wisdom concerning God: vouchsafe to direct us to the more than unknown, more than shining, highest top of mystical Oracles, where the simple, absolute, and unchangeable mysteries of Divinity do hide: by the more than Mistiness of secret-teaching: *Silence*

in the darkest *Darkness*, even Him that shineth over that which is more than most glorious; and under that which is utterly impalpable, and invisible, that doth more than fill the blinded or eyeless minds with more than fair shinings.

2. And these things I pray for: but do thou, O my friend Timothy, by thy most intent study and exercise about mystical visions, leave and forsake thy senses, and all sensible and intelligible things, and thy mental operations, and all things that are not, and that are; and after an unknown manner, lift up, and advance thyself to a conjunction and union with Him who is above all essence and knowledge: for by a free and purely absolute departing from thy self, and all things; having separated all things, and being freed and loosed from all things, thou

shalt be brought back to the Super-essential Beam of the Divine *Darkness.*

3. But take heed, that none of them that are not entered or initiated in our mysteries, do hear these things. I mean such as are still detained and holden in the things that are, and do imagine nought to be super-essentially above the things that are ; but presume by their own knowledge to understand Him, that maketh *darkness* His secret place. And if these Divine institutions concerning mystical things, be above them, what is to be said of such as are yet greater strangers, and farther off from these mysteries, which out of the last and lowest of all things that are, do frame and make the *figure* of the super-eminent Cause, and think or say, that It hath nothing more excellent, or is in no way better than

their ungodly and many-formed images? Whereas, they ought both in It, as the Cause of *all* things, to place and affirm the position of all things that are, and also more properly to deny them all unto It, as being far above all *things*. And yet, not to think that the negations are opposite to the affirmations, but that It is above and before privations, which is above *all*, both ablation and position, or any thing that can be denied or affirmed of It.

4. In this sense therefore St. Bartholomew saith, that Theology is both much and least, and the Gospel broad and great; and again short and concise. It seems to me, that he wonderfully understood thereby, that the great and good Cause of all things, may both be spoken of, in many words, and in few, and in none, as admitting neither

speech nor understanding; because It is super-essential, super-eminent to all things, and shineth out, or appears only to them, without veil and truly, who pass through all things both impure and pure, and transcend every ascent of all holy highnesses, and leave behind them all Divine lights, sounds, and heavenly words, and enter into this Mist where He is really (as the Scripture speaks), Who is above all things.

5. For it is not without Cause, that the divine Moses is first commanded to purge himself, and then, become separated from them that were not such; and after all this purifying, he heareth the many sounding Trumpets, and seeth the many Lights; which dart from themselves pure and much scattered rays or beams. Then, is he separated from the multitude, and with the *selected* priests, he laboreth up to

the top of the Divine Ascents; and in them, he doth not meet with God; but he sees, *not Him*, for He is invisible, but he sees only the *place* where He is.

And this I think intimates or signifies, this much, that the most Divine and highest of things seen and understood, are but certain reasons and significative arguments of things, subjected to Him, who is above all things, by which His presence which is above all thought, is shown, walking in the intelligible heights of His most holy places.

6. And then, is he freed both from the things that are seen, and the things that do see, and is swallowed up, into the truly mystical Cloud, or Mist of unknowing, in which he shuts up all manner of scientifical apprehensions, and is in Him that is utterly unattainable, and invisible, being all

His, who is beyond all things, and *nothing;* neither his own, nor any bodies else. United after the best manner to Him, who is wholly unknown, by the cessation of all knowledge; and in that he knoweth nothing, knowing above any mind or understanding.

CHAPTER II

How we must both be united, and render praise to Him that is the Cause of all things, and above all things.

IT is that we pray for, that we may be *in this* much-above-light shining Mist: and by unseeing and unknowing, to see and to know That which is above all sight and knowledge; even in That, we do not see nor know at all. For *this* is to see and know indeed, and super-essentially to praise Him that is Super-Essential; by the taking away of all things that are, even as they that would make a self-engraven image; taking away all the impediments that stand before the pure sight of That which is hidden, and only by taking them away, show

forth That which is concealed and covered by Itself.

And we must (as I think) praise and commend takings-away contrarily to positions and affirmations; for them we appointed, beginning at the first, and so by middle ones, ascending to the last, but here making our ascents from the last, unto the Most Ancient, we take away all *things*, that we may, without any veil, know that Unknown, which is *all* things that are, or is covered under all things that are known; and that we may see, that Super-Essential Mist which is hid by all the Light that is in things that are.

CHAPTER III

What speeches of God are affirmative, and what are negative.

IN our Theological Descriptions, we have expressed the most principal things of affirmative Divinity: How the Divine and Good Nature is called One, and how Three; and what it is which in It, is called Paternity and Filial; and what the Divinity of the Holy Ghost meaneth. How from the immaterial and the indivisible Good, spring out the *cordial* lights of Goodness, which still abode, not going out (the Mansion of Being co-eternal to the emanation or germination) both in Itself, in Themselves, and in One Another.

2. How super-essential Jesus was essentiated in the truths of human nature;

as also other things we have celebrated in our Theological Descriptions, as delivered to us from the Scriptures.

3. Likewise also, in the book of "Divine Names," we have declared *how* He is called Good, how Being, how Life, and Wisdom, and Power, and whatsoever else belongs unto the intelligible Divine nomination.

4. But in our "Symbolical Divinity" we have showed what are the metonymies or translations, or borrowed Names taken from sensible things, and applied to Divine things, namely: What are the Divine forms; what the Divine figures or shapes, parts, organs or instruments; what are the Divine places and ornaments; what the angers, sorrows, and furies; what the drunkennesses and surfeits; what the oaths and curses; what the sleeps and wakings, and other like

things appertaining to this part of Divinity, which they call symbolical; speaking of such forms and figures as have been holily invented to represent God by.

5. And I think thou hast seen, as well as I, how many more words are used in the latter than in the former. For it behooved, that the Theological Descriptions, and this explication of the Divine Names, should need fewer words than Symbolical Divinity. For by how much higher we climb towards that which is above, by so much the more are our words contracted and concentered in the view and sight of intelligible things.

As now, when we enter into that Darkness which is above all mind and understanding, we shall find, not shortness of speech, but utter silence and dumbness, as also want of under-

standing. And from thence our speech and discourse descending from the Highest to the Lowest, according to the measure of its descent, is enlarged into a proportionable breadth or multitude.

But now arising from the things below, to That which is above, according to the measure of its ascent it is contracted and grows less, till after all ascent it becomes quite void of words, and so united to That which is unspeakable.

6. But thou wilt ask, to what purpose? We, laying down the Divine affirmations, began with the *first*, and now begin the Divine ablations, or takings away with the *last*. I answer: That was because putting down, or describing That which was above all affirmation, or position, it was fit to begin and establish the fundamental

affirmations from that which is most proper, and nearest unto it. But now, when we go by way of taking away from That which is above all ablation or taking away, it is likewise fit that we should begin our takings away, at those things that are furthest remote from It.

For is He not rather and more properly Life and Goodness, than Air or a Stone? And may it not rather and more properly be said, that He is not weak or angry, than that He is not spoken, nor understood?

CHAPTER IV

That He that is eminently the Cause of all sensible things, is yet no sensible thing at all.

WE say therefore, that the Cause of all things, and that which is above all things, is neither void of, nor without Essence, nor Life, nor Reason, nor Mind.

2. Neither is It a body, nor hath It shape, nor form, nor quantity, nor quality, nor bigness: neither is It in place, nor is It seen, nor hath It any sensible touch.

3. It neither perceiveth by sense, nor is It perceived by sense; It hath neither disorder nor trouble, as if It were agitated by material passions.

4. It is neither impotent, as subject to sensible passions or accidents;

neither is in any want, or indigence of light; neither needs it any light to see by, or withal.

5. It hath neither alteration, nor corruption, nor division, nor privation, nor flux (or a continual flowing and succession of parts), nor any other sensible thing. Nor is It *any* of *all these.*

CHAPTER V

That He that is eminently the Cause of all intelligible things, is none of those intelligible things.

AND going downward again, we say It is neither soul nor mind, nor hath It phantasy, nor imagination, nor opinion, nor reason, nor understanding: neither is It reason nor understanding, nor is It spoken or understood.

2. It is neither number, nor order, nor greatness, nor littleness; It is neither equality, nor inequality, nor likeness, nor unlikeness.

3. It neither standeth still, nor is moved, nor resteth. It neither hath power, nor is power, nor light. It neither liveth, nor is life; It is neither

essence, nor eternity, nor time, nor is there any intellectual touch thereof.

4. It is neither knowledge, nor truth, nor kingdom, nor wisdom; nor *one* thing, nor *unity*, nor *God-head*, nor *Goodness.*

5. Neither is it a Spirit, as we can know or understand, or after *our* manner of knowledge; nor Son-ship, nor Father-hood, nor any other thing known to us, or to any other of the things that are.

6. Neither is It any of the things that are *not*, nor any of the things that *are;* neither do the things that are know It, *as* It *is*; nor doth It know things that are, *as* they *are.*

7. There is no speech of It, nor name, nor knowledge; It is neither darkness nor light, nor error nor truth.

8. There is of It no position or affirmation, nor ablation, nor taking

away, nor negation. But when we make affirmations or negations of the things that *are after* It, yet we do neither affirm nor deny.

9. Because He that is perfect, complete, only and singularly the Cause of all things, is above all position or affirmation: And the Super-eminence of Him, which is most simply and absolutely freed from all things, and is above all things, is likewise far above all negations.

The end of the Book of Dionysius the Areopagite, concerning Mystical Divinity

Blessed be He that is, that was, and that is to come. Amen!

LETTERS OF DIONYSIUS

Translated by Rev. John Parker

I

To Gaius Therapeutes

DARKNESS becomes invisible by light, and specially by much light. Varied knowledge, and especially much varied knowledge, makes the *Agnosia* to vanish. Take this in a superlative, but not in a defective sense, and reply with superlative truth, that the *Agnosia*, respecting God, escapes those who possess existing light, and knowledge of things being; and His pre-eminent darkness is both concealed by every light, and is hidden from every knowledge. And, if any one, having seen God,

understood what he saw, he did not see *Him*, but some of His creatures that are existing and known. But He Himself, highly established above mind, and above essence, by the very fact of His being wholly unknown, and not being, both is superessentially, and is known above mind. And the all-perfect *Agnosia*, in its superior sense, is a knowledge of Him, Who is above all known things.

II

To the same person

HOW is He, Who is beyond all, both above source of Divinity and above source of Good? Provided you understand Deity and Goodness, as the very Actuality of the Good-making and God-making gift, and the

inimitable imitation of the super-divine and super-good (gift), by aid of which we are deified and made good. For, moreover, if this becomes source of the deification and making good of those who are being deified and made good, He,—Who is super-source of every source, even of the so-called Deity and Goodness, seeing He is beyond source of Divinity and source of Goodness, in so far as He is inimitable, and not to be retained—excels the imitations and retentions, and the things which are imitated and those participating.

III

To Dorotheus, Leitourgos

THE Divine gloom is the unapproachable light in which God is said to dwell. And in this gloom, in-

visible indeed, on account of the surpassing brightness, and unapproachable on account of the excess of the superessential stream of light, enters every one deemed worthy to know and to see God, by the very fact of neither seeing or knowing, really entering in Him, Who is above vision and knowledge, knowing this very thing, that He is after all the object of sensible and intelligent perception, and saying in the words of the Prophet, "Thy knowledge was regarded as wonderful by me; It was confirmed; I can by no means attain unto it" (Psalm 139: 6); even as the Divine Paul is said to have known Almighty God, by having known Him as being above all conception and knowledge. Wherefore also, he says, "His ways are past finding out, and His judgments inscrutable" (Rom. 11: 33), and His gifts "in-

describable" (2 Cor. 9: 15), and that His peace surpasses every mind (Phil. 4: 7), as having found Him Who is above all, and having known this which is above conception, that, by being Cause of all He is beyond all.

IV

To Titus, Hierarch

WE must consider this, that the teaching, handed down by the Theologians is two-fold, one secret and mystical, the other, open and better known—one symbolical and initiative—the other, philosophic and demonstrative;—and the unspoken is intertwined with the spoken. The one persuades, and desiderates the truth of the things expressed, the other acts and implants in Almighty

God, by instructions in mysteries not learnt by teaching. And certainly, neither our holy instructors, nor those of the law (Isa. 60) abstain from the God-befitting symbols, throughout the celebrations of the most holy mysteries. Yea, we see even the most holy Angels (Zech. 3 : 4), mystically advancing things Divine through enigmas; and Jesus himself (Matt. 13: 34), speaking the word of God in parables, and transmitting the Divinely wrought mysteries, through a typical spreading of a table (Matt. 26: 26). For, it was seemly, not only that the Holy of holies should be preserved undefiled by the multitude, but also that the Divine knowledge should illuminate the human life, which is at once indivisable and divisible, in a manner suitable to itself; and to limit the passionless part of the soul to the sim-

ple, and most inward visions of the most godlike images; but that its impassioned part should wait upon, and, at the same time, strive after, the most Divine coverings, through the prearranged representations of the typical symbols, as such (coverings) are, by nature, congenial to it. And all those who are hearers of a distinct theology without symbols, weave in themselves a sort of type, which conducts them to the conception of the aforesaid theology.

But also the very order of the visible universe sets forth the invisible things of Almighty God, as says both Paul and the infallible Word. Wherefore, also, the Theologians view some things politically and legally (Ex. 3: 10; 18: 14–27), but other things, purely and without flaw; and some things humanly (Eph. 5: 23), and mediately

(Psa. 8: 4), but other things supermundanely (Eph. 4: 24) and perfectly (Eph. 4: 13); at one time indeed, from the laws which are manifest (Ex. 31: 18), and at another, from the institutions which are unmanifest (Heb. 10: 16), as befits the holy writings and minds and souls under consideration. For the whole statement lying before them, and all its details, does not contain a bare history, but a vivifying perfection. We must then, in opposition to the vulgar conception concerning them, reverently enter within the sacred symbols, and not dishonor them, being as they are, products and moulds of the Divine characteristics, and manifest images of the unutterable and supernatural visions. For, not only are the superessential lights, and things intelligible, and, in one word, things Divine, represented in

various forms through the typical symbols, as the superessential God, spoken of as fire (Deut. 4 24), and the intelligible Oracles of Almighty God, as flames of fire (Psa. 104: 4); but further, even the godlike order of the angels, both contemplated and contemplating, are described under varied forms, and manifold likenesses, and empyrean shapes (Psa. 104: 4). And differently must we take the same likeness of fire, when spoken with regard to the inconceivable God (Luke 12: 49); and differently with regard to His intelligible providences or words; and differently respecting the Angels. The one as Causal, but the others as *originated*, and the third as *participative*, and different things differently, as their contemplation, and scientific arrangements suggest.

And never must we confuse the sa-

cred symbols hap-hazard, but we must unfold them suitably to the *causes*, or the *origins*, or the *powers*, or the *orders*, or the *dignities* of which they are explanatory tokens.

V

To the same person

BEAUTIFULLY then, the superwise and Good Wisdom is celebrated by the Oracles, as placing a mystical bowl (Proverbs 9: 2), and pouring forth its sacred drink, but first setting forth the solid meats, and with a loud voice Itself benignly soliciting those who seek It.

The Divine Wisdom, then, sets forth the two-fold food; one indeed, *solid* and fixed, but the other *liquid* and flowing forth; and in a bowl furnish-

es Its own providential generosities. Now the bowl, being spherical and open, let it be a symbol of the Providence over the whole, which at once expands Itself and encircles all, without beginning and without end. But since, even while going forth to all, It remains in Itself, and stands fixed in unmoved sameness; and never departing from Itself, the bowl also itself stands fixedly and unmovably.

But Wisdom is also said to build a house for itself, and in it to set forth the solid meats and drinks, and the bowl, so that it may be evident to those who understand things Divine in a manner becoming God, that the Author of the being, and the well-being, of all things, is both an all-perfect Providence, and advances to all, and comes into being in everything, and embraces them all; and on the other

hand, He, the same, in the same, *par excellence*, is nothing in anything at all, but overtops the whole, Himself being in Himself, identically and always; and standing, and remaining, and resting, and ever being in the same condition and in the same way, and never becoming outside Himself, nor falling from His own session, and unmoved abiding, and shrine,—yea even, in it, benevolently exercising His complete and all-perfect providences, and whilst going forth to all, remaining by Himself alone, and standing always, and moving Himself; and neither standing, nor moving Himself, but, as one might say, both connaturally and supernaturally, having His providential energies in His steadfastness, and His steadiness in His Providence.

But what is the *solid* food and what

is the *liquid?* For the Good Wisdom is celebrated as at once bestowing and providing these. I suppose then, that the *solid* food is suggestive of the intellectual and abiding perfection and sameness, within which, things Divine are participated as a stable, and strong, and unifying, and indivisable knowledge, by those contemplating organs of sense, by which the most Divine Paul, after partaking of wisdom, imparts his really *solid* nourishment; but that the *liquid* is suggestive of the stream, at once flowing through and to all; eager to advance, and further conducting those who are properly nourished as to goodness, through things variegated and many and divided, to the simple and invariable knowledge of God.

THE END

CERTAIN GRAVE AND NOTABLE SAYINGS

Translated from the Latin

By Dr. John Everard

PREFATORY

Read not what follows* till thou hast read and felt, and dost understand what goeth before. For here follow certain grave and notable sayings whereby the diligent disciple of Christ may examine himself, and know what is to be thought or determined of the *true* and *inward* union to the Only and supreme Good, that we may depart from ourselves; and being dead to our own will, may live to God alone, and to His will.

Grant it, O God, by Him who resigned up his own will to his heavenly Father, who liveth and reigneth with the Holy Spirit in a perfect Trinity forever. Amen.

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*Dr. Everard's advice upon the sentences that follow. These sentences follow, immediately, after his translation of "Mystical Divinity."

CERTAIN GRAVE AND NOTABLE SAYINGS

Translated by Dr. Everard, from the Latin

---

1. God is only One, and Unity is in him, and flows from him alone: yet not *of* him, nor any way *from* him; otherwise it would *decrease*, and become *less*.

2. Where there are *two* things that must be kept or agree together, it may come to pass that discord or dissension may arise between them.

3. These two could not disagree, but in *will*, which would be the *greatest* cause and occasion of all discord or disagreement *even* in God, if *two* things could be in him.

4. For there is nothing can breed

dissension among all things that *can* disagree, *but* the dissimilitude and unlikeness of *wills.*

5. This One (*God*) willeth *one thing*, and is contrary to all *two* things.

6. Therefore also, whatsoever He created, he created upon, or to that One alone; otherwise it had wanted order.

7. Moreover, His creation or created thing, could have no *constancy*, because of the contrary Will, to wit, as it is now done; therefore it must needs have died.

8. That unity could not be measured, thought, handled or known, but only *of* One, and *by* One, and that sometime in its contrary.

9. The contrary is, or exists of its self, without the fault of the Adversary.

10. Hence it may be most plainly perceived, that there must have been to that One and Best some object from which that might be, as much as were possible, learned.

11. That object was, and is, the Essence and Being of all living creatures.

12. Most of all and best, in and by the reasonable creature, which was Adam.

13. Here shows itself to be seen the Almightiness and Mercy, and infinite Goodness of the highest, whose name is the Lord.

14. Furthermore, to the greater knowledge, God created *free* that which he created; because That which so was, is, and abideth *free*, cannot naturally create or make anything proper. Now also, that which is free, cannot in any thing put forth or show

itself to be seen more conveniently than in its object.

15. He that concludes or shuts up, or makes *proper* any thing which is, or ought to be *free*, he doth against Him which hath made and created that free; this is sin.

16. Sin is clearly to be known, if thou wouldst hate it perfectly.

17. Hatred is placed in the contrary, which is truly named: *The Seed* of God, or *The Image* of God, which desireth liberty without intermission.

18. This (Seed or Image of God) continueth, and is, and must of necessity continue, as long as God can both be and continue, in that which it is; for it is from the One, neither doth it ever suffer Itself to be driven or expelled from thence.

19. To the intent, that that *Image*

of God, may be both quickly and duly *restored*, there interposes Itself that perfectly *One*, to make whole again, all that is disjoined from Itself.

20 This could not be done, but in a certain Thing, that must liken it to that which is disjoined, but without all loss of Unity.

21. It behooved and was needful, that *That* should most openly declare Itself, in as much as It is One, and *only* One, to the intent that liberty might return into its state which yet is never lost.

22. Hence that, *namely*, Jesus Christ of Nazareth, taught, exercised, had, and used a most perfect *Free-will.*

23. This was not His (as himself witnesseth) but that *One's* from whom He had received it, that by Him it may be made manifest.

24. Yet could He not be deprived

thereof, as well because of his Right, as of the Perfection which it was necessary He should have, because of the liberty, that He might (as it was meet) best declare it.

25. The most perfect thing of all in Him, was the *free*, *entire*, and most absolute *uniting* of the *will*, which arrogated not that to himself, from whence himself was the *One;* otherwise he had departed from the ONE.

26. Now there is yet extant (as is already shown) that Free Thing which is not to be lost; otherwise it would bring loss to the Divinity from which it is, and whose *property* it is; for that had lost something, which had *vanished* into *nothing*, and there had been *something*, from whence it might have followed, that the whole should perish after the same manner.

27. That that therefore may be

done, it is necessary that it be done according to the example (which must needs be most perfect, because of the duty thereof) and that wholly after the will and arbitrament of the One, which never disagreed from Itself.

28. This is, and is called to return from every disagreeing thing, to the One and Only, which during all a man's life, is to be studied. He that will, *can;* he that believes it not, let him *try.*

29. This may and must be done *only* by the losing of that which is contrary to the One; otherwise it cannot; that is Obedience in Obedience, to wit, an *entire* resignation, a certain *perfect* sacrifice, which is *voluntary:* Briefly, that Christ is the true Son of God, the first begotten of his brethren, to whom it is *proper* whatsoever the Father can, *Who* is the true Interces-

sor, *by* whom *alone* thou mayest, and necessarily *must*, come to the only One, that is, to the Father who hath appointed Him to this end.

30. If any man understand not the meaning of these speeches, he wants as yet, the Testimony of the Spirit, whose discipline he shuts out and refuses. If any man understand it, let him judge, and the Spirit of God *judgeth all things.* If any man *want*, and be destitute of it, it is his own fault, because he is not careful of his fall, that it may be *amended*, which yet must be *corrected.* If any say, that these things are somewhat subtle and acute; let him know, that the greatest folly of the Holy Ghost (if that I may so speak, not derogating from him) is wiser than the *highest* wisdom of the whole world.

It is no marvel that these things seem somewhat acute and subtle to the flesh; for they are Divine, of which flesh cannot judge; and therefore it thinketh them *acute*, as if an owl should deny that it can see the brightness of the Day, when it useth only the light of the Night; the clearest part whereof is more dark than the darkest part of the day.

To the Eternal Trinity in Unity,
neither confounded nor divided.
Be Glory and Praise. Amen

A FEW ITEMS
CONCERNING DR. EVERARD

The translation of "The Mystical Divinity," and also of "Certain Grave and Notable Sayings," are from a volume published in 1659, under the title: "The Gosple Treasury Opened: or, The Holiest of all Unveiling;" a book of 926 pages, containing a number of Dr. Everard's spiritual sermons, and other translations, beside those herein printed.

We have only space at our disposal, to refer briefly to the high character of this minister of Truth. Of him it was written, by one who well knew him, that he was one that sought after Divine Wisdom, and found it, for he

knew the merchandise of It to be better than the merchandise of silver, and the gain thereof than fine gold (Prov. chapters i, iv, and viii). And he often said, that he desired to be acquainted with men who had *experience of Christ*, rather than men of notions or speculations, men, who desired to *act* more than to *talk;* and that though *such* were never so mean, poor and despised by the world, yet if they were but acquainted with such *experimental* truths as these, they were more welcome to him than so many princes and potentates; and with such he desired to become acquainted, that he might confirm them in the grace of God. We may say of him, and of such high-raised truths, as Isaiah saith: "Whom shall he teach knowledge? and whom shall he make to understand doctrine (or, the hear-

ing)? them that are weaned from the milk, and drawn from the breasts; for precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."

And this also was his counsel to any who came to him, either ignorant, or full of *literal* knowledge; who are usually full of questions, yet are also very ignorant as to self-denial, annihilation, and resignation; which his discerning spirit soon perceived in reasoning with them, sometime alleging to them that of Pythagorus, that, when any came to enter himself as a scholar under him, he would enjoin them to ask no questions in three years, so that he might teach them as he found them able to receive; and at three years end, they might then ask him any question, but then, they had

none to ask, for he had satisfied all their doubts.

Or, suppose, said he, there were before you as much food as you could eat in a month, if I should enjoin you to eat it all at a meal or two, instead of nourishing, it would destroy you; whereas if I gave you a month to eat it, taking your meals orderly and digesting them, it would do you much good, nourish, refresh and strengthen.

And a narrow-mouthed vessel, that holds much when full, you may fill it with precious liquor, and so preserve it, if you pour it in as it can receive: but if you pour in too fast, you spill and spoil that which, hereafter, might support your life. Nor do we put young scholars to learn Greek or Latin at their first entrance, but we instill learning by degrees, as they are able to suck in and receive; with these and

such like expressions would he persuade them to wait with patience, till *He* were pleased to reveal. A sample of his manner of preaching may be found in a booklet mentioned in the Booklist which follows, it is entitled: "The Rending of the Vail, or, some Rays of Glory from the Holy of Holies." The text of the sermon were these words of Christ: "Have salt in yourselves" (Mark ix: 50).

THE END

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